

LIFE AND ACTION

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Life and Action

THE INDO-AMERICAN MAGAZINE

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"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Vol. I

March-April 1910

No. V

The Future of Our Magazine



WITH THIS ISSUE *Life and Action* completes the first year of its existence and it is with a sense of some satisfaction that we look back over the five numbers now published. From the first issue of *The Indo-American Magazine*, with its 32 pages, to the present number of *Life and Action*, with its 64 pages, we have steadily and surely improved the magazine in both contents and appearance. Many plans for still further improvement have been made, but at this time we are unable to make any definite promises.

With this issue about 90 per cent of the subscriptions expire. Thus you see we are at the first mile-post of our journey without a signboard to indicate what to do. The future of *Life and Action* is entirely in the hands of its friends.

If our friends whose subscriptions expire now will renew immediately we will be able to continue the magazine on its present basis, without serious difficulty.

If our friends will do more and help us to increase the subscription list until we have three times the number now on our list, we hope then to be able to issue the magazine monthly.

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This is the time for co-operation. Get your friends to join you and send us as many subscriptions as possible. See special offer on subscription blank sent you with this number.

This is our plan. When we have 8,000 subscribers on our list we intend to print *Life and Action* every month. We desire to add to its attractiveness in every way possible.

The following subscription terms are to apply until we know definitely whether *Life and Action* is to be a monthly, or a bi-monthly publication in the future.:

12 issues.....	\$1.00
6 issues.....	.50

You will find a subscription blank enclosed with this number and if your subscription expires with this issue it will be so marked. We hope you will at once renew for the next twelve issues.

In renewing your subscription we should be pleased to have an expression of your opinion of *Life and Action* and any suggestions you may have to offer in connection with improvements which you think might be made in it.

In the next number of *Life and Action* we hope to be able to make some definite announcements.



It is our desire to become familiar with all books and magazines published which are of interest to students and investigators of the laws of Life and Action. If you know of any books not catalogued by the Indo-American Book Company which are of value or interest, we would be pleased to have you send us any information you may have. Also any suggestions you may desire to offer relating to a new catalog will be greatly appreciated.

The Divorce Problem

By Florence Huntley.



FOR SEVERAL YEARS a purely fictitious "agitation" on the subject of our Divorce laws has been carefully planned and fostered by means of sermons, interviews, magazine articles, and associated press news.

This "agitation", which is looking to a "National Divorce Law", with the "Sanctity of the home" as its slogan, is in fact but another of the many activities of the Roman Catholic Church in this country, and is being conducted with the usual political diplomacy of her eminent cardinals, bishops and priests.

There is in fact, no such demand by the general public, and the area of disturbance is confined to the Vatican policies for Romanizing public opinion in this country, and for controlling our political machinery. The progressive and Protestant intelligence of this country must bear in mind that vigilance is the price of anything worth having; and must study the motive and meaning of such "agitations" as are moving toward amendments or revisions of the Constitution.

This "agitation", be it observed, does not include a "reformed marriage law", nor foreshadow any restraints against ignorant, reckless, or mercenary marriages, nor promise to lessen the suffering or degradation of womankind in marital servitude. On the contrary, the effort is solely to create alarm over the progressive and liberal Divorce legislation of some states, and turn back the tide of public opinion toward the Roman Catholic dogma and interpretation of marriage, and toward its hostility to Divorce. By fine sounding phrases, rounding out this carefully distributed "agitation", a few

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Protestant clergymen and some non-reflecting women are lending their sanction to a purely "clerical movement".

Evidences of this same medieval spirit and political diplomacy confront us in every vital phase of our State and National government - from the little red school house of public instruction to the personnel of our Federal officials at home and abroad. In our consideration of these questions we must not take it for granted that we are merely dealing with the nominal voting strength of Catholicism; but that we are, in fact, trying out our Republican form of government and our non-sectarian Constitution, against the sixteen hundred years of political and diplomatic training as represented by the Roman Catholic Church.

Unless the non-sectarian intelligence of this country is able to read the real motive and meaning of this and other "agitations" of its kind, it will find itself enlisted in several other backward "reforms" of the same order. This movement, of which I am writing at this time, is the effort to remove Divorce legislation from the State, and by constitutional amendment place it under Federal control.

Divorce and The Roman Catholic Church

Why have I named it a "fictitious agitation" and why charged it to the Catholic Church? I answer the first by saying, there is no popular demand for such transfer of jurisdiction on the subject of Divorce, nor any popular demand for amending the law backwards. In answer to the second I have to say, merely, that I have carefully studied this concentrated effort of eminent Catholic leaders as they have expressed the attitude of the Catholic Church on the subject through sermons, interviews, magazine specials and general public utterances through the press.

Why do I assume that their activity represents a political policy rather than a religious conviction? Because I have read history and have been for years a student of Catholicism, and am at present familiar with the current activities and methods of the Vatican in this country and in Europe. Because this interpretation of their persistent effort is so construed by the Great School, and finally because such hostility to our civil Divorce laws is consistent with the historic attitude of the Roman Catholic Church toward *Woman* in all ages and in all countries.

What would it mean to the Catholic Church in America, if we were to exchange State for Federal legislation on Divorce? It would mean several important things, viz:

1. The simplifying of its most perplexing and disquieting problem in connection with its increase, solidarity and power in this country.

2. The Church could the more easily influence, dictate or control whatever amendments or revision should take place in the execution of the new "uniform Divorce law".

3. It would mean that any interested "lobby", political or "clerical", could the more easily reach one set of Federal legislators in Washington, than it can now permeate or control the separate legislative bodies in nearly fifty States.

4. To Womankind of this Republic, it would mean a more or less rapid deprivation of slowly acquired legal redress and relief from marital miseries, brutalities and immoralities. It would mean a more or less rapid return of the woman to the inequities and iniquities of a "sacramental marriage" of the Roman Catholic Church.

When the pope said to the Church in this Country, "Make America Catholic", should we not give respectful attention to those who are carrying out that dictum? Why does the Catholic Church hold with such tenacity to this dogma of a "sacra-

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mental marriage", and why does it inveigh against our civil divorce laws with such relentlessness? It is not because the Roman Hierarchy lacks the intelligence to comprehend the injustice and suffering imposed by its intolerant decrees. Nor is it because it mistakes that dogma for a Conviction of Conscience. If "sacramental marriage" and the "no divorce" tyranny had no other significance than religious interpretation and conviction, the nations of the earth would not have battled century after century with the ambitions of that Church. The answer to this question reaches down to the basic principle of Roman Catholic power and propaganda in all countries and in all ages.

I am well aware that any reference whatsoever to the political activities of Catholicism will be termed by them an "attack upon religion" - for our Protestant and republican idea of "liberality" has been so consistently practiced that we have almost lost sight of the sense of proportion as between religious liberty and political activity; and turning upon us our "Declaration of Independence", the Catholic Church raises the cry of "attack upon religion" whenever it becomes necessary for us to uncover and discuss its political motives and methods.

It is, however, true that it calls for extreme care to present "Clericalism" without impinging upon the religion of Catholicism. The wisdom of Rome has so skillfully framed its dogmas and so cleverly identified them with its political policies, that it is virtually impossible to attack its ambitions without uncovering the fallacies which sustain those ambitions. It is impossible to touch these fallacies without incurring the charge of "you attack our religion".

The Roman Catholic dogma of a divine and indissoluble marriage, is the guaranty of its increase, solidarity, and temporal power. The Church that commands marriage and prohibits divorce has for its fundamental purpose a system of en-

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forced multiplication of children over which it exercises absolute authority in point of education. The Parochial School is the logical outcome of the "Sacramental marriage".

The question of individual happiness in the marriage relation does not enter into the policy of that Church - but marriage as a duty "to the Church" is dogmatically taught and the rearing of large families is enjoined as a holy offering to the Church, and as a propitiation for the sins of womankind. By such dogma and such interpretation it multiplies the children whose education it controls - for future political necessities and purposes.

The foundation of the whole political house of Rome is now and always has been the religious nature and superstitious fears of womankind, as educated, played upon and subjected by the learned intelligence of the men who guide the Roman Catholic Church. The finer spiritual, emotional and devotional nature of womankind is the best political asset of the Church Universal. The ultra religious nature and more credulous faith of the child-woman receives and absorbs the Church teachings far more readily, and holds to them with far greater tenacity than the other sex.

The little girl who "makes her first communion" and enters the experiences of the regular Confessional becomes the most obedient and most loyal exponent of the Church and is its most pliant and perfect instrument for its increase and solidarity. In this relation and under these conditions the maiden receives instruction concerning her duty to the Church and concerning Sacramental marriage, and is thus educated in advance to the surrender of her own future civil rights in this country without regard to what her unhappiness may be. When the counsel and commandments of the Confessional are thus added to her already indoctrinated mind and conscience, the Catholic woman and chief sufferer from marital

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mistakes and cruelties herself becomes the most powerful hindrance to her own relief or release.

Catholicism does not intend it as a satire when it offers up prayers, does penance and burns incense to the "Madonna and Child", but it is nevertheless the most impressive fact in its history that the political power of the Roman Catholic Church is built upon the Woman and the Child.

As the doctrines of the Church relative to the marital relation are based upon the demand of the Church for more children, it follows that the woman is taught her duty to God and the Church is the rearing of as many children as possible - the Church confidently depending upon her religious faith and self-subjection to carry out its policies. Every married woman who goes to the Confessional knows this. The faithful Catholic woman, her attention ever held to a "Madonna", her prayers ever rising to a "mother", does not dream that by and through her own beautiful idea and ideal of maternity are the deepest political policies of the Church carried out, often at the sacrifice of her own individual happiness.

Prohibition of Divorce is the logical corollary of the "Sacramental marriage", whether they be interpreted as a religious ideal or a political policy. The woman accepts it as a religious idea. The Church uses it as a political policy. For the woman's self-surrender to this interpretation, and her acceptance of the dogma of "multiplication", automatically provide increase, solidarity and power. They automatically subject the woman and expand the Church. The multiplying hosts of children, contributions of these Catholic Madonnas, are thus securely held within the jurisdiction of the Church, and in their tender years are given over to its primary instruction in the Parochial School.

It was a shrewd Catholic Bishop who said, "Give me the first seven years of a child's education, and the world may

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have him thereafter". For it is a fact that any impressive teaching of faith, fear, or superstition will imprint itself upon the plastic child mind so effectively that it is difficult to dislodge or surrender. Given an array of infant children, and absolute authority over their intellect, conscience and education, and an army of obedient soldiers is already on the march. And this is why the Catholic Church places such enormous value upon the Parochial School and insists upon attendance of young children until they are "safely indoctrinated".

With a perfected system of Sacramental and indissoluable marriage, with a dogma of "multiplication of children" by subjected women, and an increasing Parochial School, the Catholic Church in this country is entirely justified in its confident hope of "making America Catholic", provided the balance of our fellow citizens and legislators can be kept asleep while the commission is being executed.

The Woman Who Thinks

Le Torneau wisely said — "The civilization of any country can be measured by the status of its women." This holds good of our own country and our American women-citizens. Progressive legislation has given the women of this Republic greater civil rights and larger freedom in the pursuit of happiness than any government on earth.

It should be the business of our awakened and alert womankind to see that these slowly won rights and equities shall not be abridged nor repealed. It should be the individual mission of every intelligent woman of the United States to add her protest and influence against every attempt to revise legislation backward with the misleading slogan of "The sanctity of the home" and "Race suicide".

It is the personal responsibility of every woman who has

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the opportunity for putting herself on record, to do her part toward defeating the attempt to curtail the civil rights or obscure the moral wrongs of women to "make America Catholic". It remains for the women of this Republic to study the tremendous problem of marriage and divorce, and to make themselves acquainted with the purposes that are concealed in this "agitation" referred to. It remains for our educated, independent, unfranchised, child-bearing citizens to inform themselves on all proposed legislation particularly affecting the status of women; and to maintain that kind of vigilance over the Representatives of all the people, that shall make backward legislation very difficult.

An educated, enlightened womankind, trained to reason, conscience free, and without superstitious fear concerning the authority of men, is already become the chief menace to "clericalism" in this country. The marvelous intellectual self-development and self-emancipation of women during the last quarter of a century is well calculated to arouse the attention and increase the vigilance of masculine authority - of both Church and State. THE WOMAN WHO THINKS is already become the handwriting on the wall to ecclesiastical tyranny and political selfishness.

Women have in the past only felt, suffered, and wept under tyranny and injustice. They are now beginning to reason, reflect and conclude. They are now educating themselves for action. When the women of this Republic shall claim their natural heritage as woman, mother and citizen, and demand the Constitutional right of life, liberty, and the pursuit of happiness - *from the woman's viewpoint*, they will proclaim a new idea and a new ideal of marriage, of family, of marital obligations, and of divorce.

Up to the present; men alone have formulated, legislated, interpreted and executed the laws governing the marriage re-

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lation. To the present time our marital code represents only the masculine idea, opinion and judgment – ecclesiastical and political. When the marriage system and the provocations for divorce combine the intelligence and morality of both contracting parties, these laws will have to reckon with woman's intelligence and woman's conscience somewhat as follows:

1. Woman was not created merely as the Reproductive factor in Nature.

2. She is something more than "A Mother". She must be reckoned with as a Woman.

3. Woman is not to be regarded as the mere "Agent of increase" for either Church, State, or Race.

4. The function of Maternity is sacred to the individual and to the family. It should conserve first the happiness of parents, and next the physical and moral and intellectual improvement of community and Nation.

5. The Multiplication of children, as a mere obligation to Church, State or Race, is the most pernicious concept of marriage ever given to a civilized world. The present cry of "Race Suicide" is false and misleading, in that it covers but one phase of life and development, viz., *increase of numbers*. When the subject of Race Suicide shall include degeneration and decrease by disease, crime, intemperance, and immorality and marital miseries, it will have risen to the dignity of a national issue worthy of consideration by intelligent people.

6. "Sacramental marriage" with "no divorce" is contrary to natural law, a subversion of individual well being, and inimical to both letter and spirit of the Constitution.

7. Women must refuse to take up the burden of either Church or State extension at the expense of their own self-respect, physical health, and liberty of conscience, or sovereignty of the body.

8. The marriage system is the legitimate beginning

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point for purification and permanency of the marital relation.

9. Marriage is an individual contract, and should be a spiritual union, conserving the happiness of the family, and peace of the community. It is neither a religious obligation nor a political expedient.

10. The number of children in a family is not the proper subject for either ecclesiastical or political supervision. Assumption of such authority is degrading alike to the priests and politicians who dictate, and to the women who submit.

11. Legal divorce, carefully guarded, and justly administered, is a rational compromise and a moral expedient for conserving alike individual happiness and racial purity.

12. And finally, that women themselves shall take up this matter of a reformed marriage system, educate and "agitate" until unhappiness, disease, immorality and crime in the marital relation shall be minimized by intelligent and just legislation. They shall insist that Church and State tender their aid and authority to stem the tide of ignorant, immature, immoral, and mercenary marriages, and lend their wisdom to the development of a marriage contract that shall recognize marriage as a matter of individual happiness, family content, and public morality

VERIFICATIONS

The preceding article on Divorce was completed the first week in March. On March 11th the following headline in The Chicago Tribune introduced the sermon of a Paulist priest delivered on the evening of the 10th, in a Catholic Church in Chicago.

Priest Assails Childless Wives.

The report is of value as corroborative evidence of my statements concerning the agitation on the Divorce problem.

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"The verbal lash of this eloquent priest", as the reporter had it, sustains every inference drawn concerning the "clerical" policy of increase, and the position of woman in the Roman Catholic Church.

This sermon was delivered by a Missionary priest, acquainted with many lands and peoples, and presumably an authority on the preservation of Governments and "Race Suicide". Said the report:

"He predicted—and even now saw coming to pass—the destruction of the race that first possessed this country, driven out of power and displaced in its possession by the more vigorous child bearing immigrants from foreign lands, 'ignorant of the tricks by which up-to-date Americans escape the burdens and duties of parenthood.' As Rome fell so will the United States fall before the intruding vandals," he said.

His lash fell next upon such reformers as seek to check human misery and race degeneration through drinking, gambling, cigaret smoking and immorality in general; but who are not contributing the quota of children demanded by the Church. These he calls "intemperate fanatics" and "hypocrites", while he characterizes the legally divorced who remarry as "worse than dive keepers".

He continued, *"But nature will turn and avenge. What worse fate can befall a nation than to be exterminated? Yet all of the proud nations of the world so perished. The emperor of the Romans offered premiums for families among his nobles, yet all in vain. The vigorous Vandals and Goths, who knew not the tricks of race suicide, swept down upon the doomed nation and it perished from the face of the earth."*

The unconscious inconsistency of the angry priest marked every utterance, more especially his comparison of modern immigration to the United States, with the "Goths and Vandals" who absorbed ancient Rome. These modern Goths and

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Vandals are in fact immigrants from an older civilization than ours, and mainly Catholics who are coming to the rescue of the American Catholic Church.

Again he said,—*“Look now at our own haughty nation. It, too, is perishing, its leadership is vanishing. The rugged men and women of foreign lands are pouring into this country and soon will have possessed themselves of its power and wealth. It is a retribution of heaven.”*

Is it then the retribution of Heaven that America should receive, assimilate, and share its resources with the oppressed and poverty-stricken toilers of older Catholic countries? Should this be regarded as a country consecrated to the descendants of its earliest Protestant immigrants?

The next denunciation includes the Club women who have individual opinions contrary to the dogma of “Church extension”. He said, *“Society women, club women, say they will lose their beauty of face and form if they raise large families; that maternity will compel them to remain away from their clubs and out of society. What greater happiness than to see your own beauty multiply in your children.*

“Without children women are often withered hags at forty. These society folk plead that it is better to have a few children, bright and well trained, than a lot of ragged ignoramuses; that the more civilized a nation the less children.

“Infamous falsehood! Shakespeare was one child in a family of eight, Washington one of ten, Napoleon one of thirteen. The grandest of all sights is a large family. Who ever saw the just man’s children go hungry?”

“What greater happiness than to see your beauty multiply in your children”, said the priest, —to which the Club woman might well respond, “That depends entirely upon the individual woman concerned, whose health, and income, and marital relations, are known [or should be] to herself alone.

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Quoting again, "Without children, women are often withered hags at forty", declared this polished priest. For answer the student of sociology is safe in comparing the average immigrant woman with her multiplying brood and the average childless American wife, or mother of a few children.

The priest's sneer at the position of temperate parenthood is conveyed when he denounces those who declare for "fewer and better children". In his illustration of the racial value of large families, his climax is Napoleon, "one of 13", whose military genius, selfishness, savagery and grossness stand alone in history.

"The grandest sight of all is a large family" the priest proclaims vehemently. One is moved to ask — to whom? and under what conditions? Is it possible that this lasher of women has traveled in the steerage, or lived in the immigrant quarters of our great cities to study and enjoy these "grandest sights", or does he take his text from among such "Goths and Vandals" as have lived here long enough to appropriate some of our wealth and power with which to care for these big families?

"Who ever saw the just man's children go hungry?" he exclaims. This question raises another—either of his honesty or powers of observation. One who knows the life of Europe, or knows the slums of our own great cities, could scarcely be expected to believe this. For answer to such misrepresentations the student may interview the officials and charity workers of any great city.

The sermon contained no more important statement than the following: "*Race suicide defeats the purpose of creation, which is to reap a crop of souls for heaven. The sin weighs heavier in the scales of God than the utmost wickedness of the profligate.*"

This priestly critic of Catholic womankind seemed to have

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forgotten in this connection that *Catholic nunneries and monasteries throughout the world stand as monuments of Race Suicide*, and these within the body of the Church, devised and augmented by its increasing and active authority. If he had been logical or sincere, would he not have been forced to say, "Let us cease from this sin against God, and open these prison doors, commanding these immured creatures, shut out from the joys of love, home and children, to come forth and take up creation's first purpose, by 'reaping a crop of Souls'." Would he not have questioned further the army of ecclesiastics who themselves defeat God's first command when they refuse to assume the obligations of legal marriage.

The closing invective against the "Heathen and Pharisee" who fail in their duty of "Church extension" was especially "eloquent". If his audience was composed of the noble American Race [whatever that may be], it must have been chastened and repentant. It must have been inspired to renounce its depravity, and thereafter emulate the "Goth and Vandal" of the steerage and the slums.

In such manner, and under such guise of expounding the purposes of Creation is the Catholic Church conducting its policies for church extension and power. And such is the "lashing" and abuse that defenseless Catholic womankind must accept in silence from men who themselves are free from the lesser burden of fatherhood.

The awakening of China will not alter the destiny of nations as will the awakening of woman to the ecclesiastical and political impostures, selfishness and tyranny of men. It is now the twilight of dawn. The sunrise is inevitable. Woman is waking from centuries of sleep.

THE CHICAGO TRIBUNE COMMENTS

"The attacks made upon clubwomen in the press, the pulpit, and elsewhere upon the score of their childlessness are not—The Tribune says it without hesitation—justified by facts. The women's literary clubs, it may be well to remind non-club members, masculine and otherwise, are not a vocation. They are a diversion. Women do not change the order of their lives because they go once a fortnight or once a week to hear a talk on civics or celebrate some historic anniversary, or listen to music. It is a well known fact that the clubs are recruited chiefly by women who have passed the age of forty. Their arms hold no babies because the babies have grown up and are at college, or in business, or in homes of their own. They have come upon the greatest hiatus in the life of a woman—the period between active maternal cares and the contentment of old age. How great a solace the study, sociability, and disinterested civic or neighborhood service of the clubs offer it would be impossible to say. But it is a tremendous one.

"Many club members, moreover, are spinsters, having no homes of their own. The club offers them a drawing room, a place where they may exercise hospitality; an independent spot where they are not subservient to the 'head of the house'. It may be well to mention, also, that the heavy duties of club work, such as the holding of offices and supervision of committees, is undertaken by women whose domestic duties have ceased to be onerous.

"It will be noticed as a general thing that the gentlemen who launch their invectives against the childless women have not yet taken upon themselves the responsibilities of parenthood. Some of them mean, avowedly, never to do so. They have chosen a career; they have decided that 'he travels fastest who travels alone'. And once in a great while a woman

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may be found who also prefers the exploitation of her personality to an abnegating domestic life; but in nine hundred and ninety-nine cases out of a thousand when a woman chooses a career it represents her second choice."

—From *The Chicago Tribune*, Mar. 19.



CHURCH EXTENSION.

"Baby carriages, nearly five hundred of them, and varying in kind from the most modern rubber tired to the old-fashioned willow covered vehicles which apparently had done double or triple service, made the Church of Our Lady of Lourdes look as if it were housing a baby convention yesterday.

The occasion was the closing of a two weeks' mission, which was ended with the blessing of five hundred babies in the families of the congregation by the Rev. F. X. McCabe.

The carriages were stretched along the sidewalk for the entire block at Leland and Ashland avenues, as well as filling the church yard. Within the church five hundred infants, held by five hundred mothers, and viewed by as many fathers, gave the church an appearance which would have delighted the heart of Theodore Roosevelt and struck terror to a census taker.

—From *The Chicago Tribune*, March 21.



CATHOLICISM IN BRITTANY.

"If all the Catholics of France will unite at the coming elections they will put an end to the crimes against religion and liberty which the coalition of Judaism, Freemasonry, and Protestantism is committing."

—Mgr. Guerard, Bishop of Cootunces.

The Mark of the Master

By TK.



SINCE the first number of this magazine was published, and its readers were invited to make of it a medium of communication through which to ask for information concerning the Great School and its Work in this country, the demands for such information have been constantly in excess of our combined abilities to supply it. This has been due chiefly to space limitations for our replies.

The nature and range of subject matter covered by the questions asked us by our readers have been a source of both interest and surprise to us. These have indicated:

1. That our readers are far above the average in point of intelligence.
2. That they are thinking deeply and earnestly upon the great and profound problem of Life, both here and hereafter.
3. That they are seeking light upon pretty much every vital phase of the great problem.
4. That in the large majority of instances our questioners appear to be open-minded and fairly free from bias or prejudice.
5. But, judging from the questions asked, it would appear to us that the majority of our questioners are virtually unacquainted with the published text works of the Great School, [Volumes I, II and III of the Harmonic Series] and with the literature published by the Indo-American Book Company supplementing the same.

Illustrating the truth of this last suggestion, the subject of "Mastership" has been a topic of inquiry among our ques-

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tioners, from the first. The questions asked cover pretty much every phase of the subject, and in such manner as to indicate entire unfamiliarity with the teachings, findings and elucidations of the School as set forth in its three authorized text works comprising the "Harmonic Series" - as far as published at this time.

Those of our readers [who are also students of the three volumes of the "Harmonic Series" thus far published] know that Volume III of the Series is devoted to the subject of "*The Great Work*" of Spiritual Unfoldment along Constructive lines which lead to Spiritual Independence and "*Mastership*", as all this is distinguished and differentiated from the "Destructive Process" of Hypnotism, Spiritual Mediumship, and other forms of "*Psychic Subjection*" which lead on naturally and inevitably to the opposite goal of "Subjective Insanity".

Imagine my surprise and - [I may as well admit it] - my disappointment on receiving the other day a long and carefully written letter of inquiry, from an intelligent lady "Friend of the Work", asking me to tell her the difference between Mediumship and Mastership, and by what natural indices she might be able to identify a "Master" if she should happen to meet one on the public highway.

I had to assume - in justice to her evident intelligence - that through some oversight or mistake she had failed to read Chapter XXV of "The Great Work" entitled "*The Mark of the Master*". I wrote at once, calling her attention to this special chapter wherein I had already answered her questions as definitely, carefully and completely as it seemed possible to do in written language. I asked her to make a careful study of that chapter, and then write me again telling me if she did not therein find a full and complete answer to her questions. If not, however, I asked her to tell me frankly wherein I had failed therein to cover the subject to her entire satisfaction.

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In due time came a reply from her, and I have to confess that this last letter of hers presents to my mind some aspects and phases of human nature and intelligence which puzzle me.

She tells me that a man who calls himself a "Master" has appeared in her neighborhood recently. He claims to be a Hindu, and comes teaching and preaching a science and philosophy of life which have appealed to many of her neighbors and friends who have joined his "Classes for Development" and are urgently soliciting her to do the same. She is undecided, however, for two specific reasons:

1. She can hardly afford to pay \$25.00 for the course of lessons.

2. She is not entirely satisfied that he is what he claims to be – a "Master" and a member of the "Great White Lodge."

She writes to me, therefore, asking me to tell her frankly whether this man is a Member of the Great School; whether he is a "Master"; if not, how she may know that he is a fraud; and finally, whether I would advise her to pay him \$25.00 for ten lessons on "*How to develop Mastership*".

Kind reader, if the incident were not so full of pathetic simplicity, childlike credulity, innocent faith, primitive trust, natural hunger of an honest soul for knowledge of life's great problem, and earnest desire for individual growth and spiritual unfoldment – the absurdity of it would furnish the basis of a rich comedy or a powerful burlesque.

Bear in mind that this earnest inquirer is an intelligent lady whose letter bears every evidence of culture, education and refinement. Remember also that she has read all three of the text works of the School, and that in addition to these facts she has had her attention called directly, specifically and definitely to Chapter XXV of "The Great Work", the subject of which chapter is "*The Mark of the Master*".

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From that chapter I quote the following, beginning with the last paragraph at page 430:

"How, then, does the Great School hope to establish itself in the confidence and the knowledge of the masses of mankind? And what is the real 'Mark of the Master'? By what distinguishing badge or insignia may the world know him from the rest of mankind, and especially from the Sorcerer, the Black Magician, or the Charlatan?"

[It will be observed that these questions go directly to the subject matter covered by my inquirer after her attention had been directed to this particular chapter for specific and definite information.]

Beginning now with the last paragraph of page 431 of the same chapter, wherein the answers to the foregoing questions are given, the subject is covered as follows:

"There are indeed indices by which the Master may be recognized whenever his specific mission and his definite work are of such nature as to make it impossible for him to avoid the notice of others. Some of these may be of value to those who are in search of the 'Path which leads to the South', and who are ready and willing to travel that path when they have found it. For such as these the following data are intended:

1. The Masters of the Great School never under any conditions or circumstances whatsoever, accept a material reward or set a material price upon the personal instructions they impart to their tried, tested and accepted students.

2. They never charge nor receive a material consideration of any kind whatsoever for healing the sick, comforting the sorrowing, lifting up the fallen, or for any other personal ministration."

If the chapter ended at this point, and the subject con-
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cluded, would it not seem to contain a definite and complete answer to each and every question asked by my courteous inquirer?

It would seem so, to me at least. And that, I know, was the exact and definite purpose and intent of paragraphs numbered "1" and "2" heretofore quoted.

There are fifteen additional "Marks" or "Indices" of the real "Master" stated in the same chapter. They are all equally clear and unqualified. The purpose of the Great School in giving this definite and important information to the public in this particular manner and form was to enable honest and intelligent students and inquirers to have at command the simple and unqualified data which would enable them, at any and all times and under any and all circumstances, to determine the true from the false, and thus protect themselves from imposition and from falling into the hands of charlatans, fakirs and frauds who advertise themselves to the innocent and the unsophisticated as "Masters" and as "Members" and "Representatives" of The Great School.

It is confidently believed that if my courteous and intelligent correspondent will familiarize herself with the information contained in the seventeen "Marks of the Master" set forth with simple exactness in the chapter above referred to, she will find not only a full and complete answer to each and all of her questions concerning the alleged "Master" and Hindu about whom she inquires, but such information as will enable her or any other intelligent reader to determine with unerring accuracy the status of any other individual who claims to be a "Master" or to be a Member or Representative of this School.

In this connection let me say, for the benefit of future inquirers, that I do not like to answer questions with reference to the honesty, good faith, motives or moral status of any individual. It is not consistent with the spirit and purpose

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of the work I am doing, to act as a bureau of information as to those who are engaged in the business of giving "lessons" or "instructions".

The most I can do to serve those who are seeking the pathway of knowledge and truth is to lay down the definite principles and rules of action and conduct which lead to constructive unfoldment. It is for them to make the application in any given case.

In these days of psychic inquiry and wide general awakening to the possibilities of definite knowledge in the realm of things spiritual, there are "Teachers" and "Instructors" and "Guides" and "Masters" waiting at every turn of the road. In this age, as in every other, there are impostors, pretenders and charlatans who seek to turn the spirit of inquiry to their own selfish gain. And because of these impostors the honest inquirer and seeker after spiritual light is in constant danger of being imposed upon and misled.

Because of these conditions which seem to be inevitable, it is not strange that inquiries come to us daily from all sections of the country, asking us for information concerning this "teacher" or that, and whether such and such an individual is a "Master" or such another is a member of the Great School, or whether we can recommend this individual or that - and so on.

Few of these inquirers seem to realize the fact that they are placing us in a position of great delicacy and possible embarrassment. Our natural desire is to give them the information for which they ask. To do so, however, would lay us open to the charge of interfering or meddling with the affairs of others. And this is directly opposed to the principles for which we stand.

While it would afford us pleasure to be of service to all who appeal to us for information within the scope of our knowledge, we trust our friends will recognize the fact that there
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is a natural limit beyond which we cannot go in matters which concern the lives, the conduct, the business and the affairs of other individuals.

The work of the Great School is to make clear the Constructive Principle of Nature in its application to human life in general.

It is, or should be, the business of each individual to make the specific application in his or her individual case.

The inquiry, to which this article is a reply, is a case in point. In Volume III of the Harmonic Series, the Great School has stated the principles and given the specific "Marks of the Master" and in such manner that there can be no possible uncertainty.

It is for our inquiring friend to make the application to the specific individual herself. If she does so along the lines laid out she can make no mistake, and it matters not who the individual may be, or what are the claims he makes. His actual life and conduct are the basis upon which he must be judged. And upon these my esteemed inquirer is as justly entitled to measure and judge him as I am. And upon that basis her judgment is entitled to as much consideration as is mine.

REMEMBER. 1. "The Masters of Natural Science are not seeking to become 'popular in any personal sense.'

2. "They are not seeking to attract nor command the attention of the masses of mankind who are seeking only for amusement and entertainment.

3. "They do not crave the notice of those who are seeking satisfaction through the performance of 'miracles' and the production of 'phenomena'.

4. "It is not in accord with the spirit and purpose of their work to advertise themselves by any badge or insignia of worldly honors which shall distinguish them from their brothers among men."

Corroborations

The Inner World of Man

By J. D. Buck, M. D.



CAREFUL ANALYSIS of the universal facts of individual experience, with logical inferences drawn therefrom, will give us the clue of continued existence after the change called death. It will shift the burden of proof to the negative side of the equation of life and show that continued existence is not a mere assumption, a blind belief, a strong desire, but the only logical inference.

In the first place, we must get rid of our superficial and false forms of expression. We must cease talking about the "thinking brain", the "feeling heart" and realize the significance of the *personal pronoun*, of which the physical body is the vehicle and instrument.

Our conscious intelligence, our *awareness of self*, not only includes the body as a whole, but the range of our experience includes, locates and specifies our varied experiences. Otherwise man would be a prisoner in his own body. It is thus that we gain control of all its parts and functions, and the body becomes an instrument of action and expression, a servant of the Will of man.

Few, indeed, realize, or in any large degree accomplish this self-control, but this does not in the least change the principle or relation.

Nor does the shallow assumption that "man is all mind" or that "the mind is everything and the body nothing" express any large truth of man's being. The mind of man does not and cannot act *de novo* independently, more than the body.

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My mind does not *think*, more than my body acts. *I* think and act, and do, and feel.

The confusion and looseness of expression at this point are almost incomprehensible even among so-called scientists and otherwise intelligent writers on psychology. And where attention is called to these they are often "pooh poohed" as of no consequence, whereas they are primary and basic.

We do not need to consult the metaphysician and enter the realm of dialectics, and argue to prove or disprove the existence of the Ego, imagining that the result of the argument or discussion will settle the *fact*. This is the course that has generally been pursued, and everyone knows the result. Nothing new or essential has been added since the days of Plato and Pythagoras, though the same ground has been traversed a thousand times.

We are not concerned with what others have thought, or expressed, regarding this inner world of man. That will serve as metaphysics, logic, dialectics and philosophy. In other words, these are but mental gymnastics, and may do for the mind in stimulating the range and force, and even the symmetry of its action and powers, what systematic gymnastics may do for the vigor and health of the muscular system of man.

Facility of action, either mental, emotional, or muscular, is not actual knowledge. Real knowledge for man is actual, individual experience.

The designation of man as a "harp of a thousand strings", is far nearer the truth, than most theorems in either physiology, or psychology, because when we are on the subject of music or harmony of action, the "Harp" implies and suggests the harpist, the player or musician.

Nothing has so retarded the progress of a real knowledge of the soul in man as the confusion at this point, simple as it

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may seem. It is often assented to or recognized, and immediately ignored or forgotten.

Man is a composite being, with an almost endless *diversity* in substances, tissues and organs; faculties, capacities and powers; potencies and possibilities.

But man is, on the other side, a UNIT, acting as one whole, and it is because he does not *realize* and exercise this *unity* that he remains so long at war with himself, with Nature, and with God. Self-mastery is the beginning of wisdom. Confusion within, means discord and helplessness without.

Externally, man's relations to Nature constitute an almost endless diversity, requiring continual extrinsic adjustment. There is the problem of respiration, moisture, food and resistance, attraction, repulsion, association and self-preservation. It involves the whole range of physics, kinetics, chemistry and adjustment, according to the parallelogram of forces.

Internally, man's relation to God, or Spirit, constitutes a concrete and intrinsic Unity, the ONE SELF. The whole of external Nature is thus concentrated and focalized at a single point, from the lens of his self-conscious identity, and thus there arises awareness of the one, and the many; the Self, and the non-Self.

This problem in consciousness, of diversity and unity, is the basic fact, showing the essential nature and the law of man's being, and the exact theorem of human evolution. The intrinsic soul, or ego, is as patent as the external or extrinsic physical body; each in its way, under its own laws, and the laws of harmony running beneath and through the whole. This was Dryden's intuitive concept when he said:

"Through all the compass of the notes it ran,
The diapason closing full in man."

Now the inner world of man is the realm of all his con-
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scious experience. Few individuals are masters of their appetites, desires, passions, emotions or ambitions, but are mastered by them. The result is confusion, discord, regret, repentance, remorse, pain, sorrow, disease and premature death. They are neither whole nor harmonic, which mean Health—"Wholeness". I am not unfolding a "philosophy" but pointing to facts within the conscious experience of every intelligent individual.

The "builder of the Temple", the "Jewel in the Lotus"—to use ancient Vedic phrases—is the Conscious, Individual Intelligence of Man. It is ONE, and hence an entity. It is the only logical inference from the *facts* of all our experience.

That our experience is incomplete, vague or confused, or apparently contradictory, does not alter the basic fact in the least. It only shows that the "Harp" is out of tune, or that we are bungling "players". The bare existence of the "Harp" and the "Player", suggests harmony and music as possible, in place of noise and discord.

It is easy to see that this *one-ness*, this awareness of self, this Ego, is as real as the fact of the existence of the organized body on the outer or physical plane.

The inner experiences of the Self in its world of consciousness, its thoughts, feelings, emotions, memories, desires and ambitions or aspirations, constitute an inner world, just as the weight and dimensions, activities and resistances of the body and all its outer associations constitute an outer world for man.

It is thus that man, inevitably lives *at once* in two worlds, an inner and an outer, as in a larger cosmic sense, he lives in the Natural and the Spiritual. He is thus equally related to both.

Here again is no "theory" but a record of *facts* in the conscious experience of every intelligent individual.

Now, with these facts clearly in mind, let us suppose that man is removed or translated to a spiritual plane of being that

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is a complete replica of this physical plane, but refined and etherealized, so that the lowest octave of sensations and vibrations begins there, at the point where the highest here on the physical plane leaves off; the laws of kinetics, vibration, apperception, and association, as related to consciousness, or awareness, remaining unchanged; so also with the law of action and reaction, equilibrium, or the parallelogram of forces. The awareness of self, then as now, and as distinguished from the non-self, would be solely a matter of conscious individual experience.

All this is conceivable under the law of analogy, and is simply a logical inference that such might be the case without any change in the nature of man, the laws of Nature, or man's relation thereto.

The Soul, inhabiting a body composed of refined or spiritual matter on the spiritual plane, would be in strict analogy with the Soul inhabiting a body composed of gross or physical matter on the physical plane.

The essential nature of the Soul itself would be as much a mystery then, as now; and then, as now, plane after plane revealed, might show plane after plane beyond, in keeping with evolution or continued progression.

If man is changed at death to something entirely and essentially different from what he is now, that, for us mortals here, means annihilation, neither more nor less. Hence, I conclude, that analogy and logical inference *from what we know of man* and all his varied experience *here*, prove him to be a denizen of two worlds *now*, the "Natural, and the Spiritual". In the one his *awareness* is of things without; in the other, of things or experiences *within*.

It is this consciousness of two worlds here and now, that gives to man the intuition, the belief, the faith, the expectancy, and the hope of existence after what we call death, and it is

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practically universal. It comes from *within* the Soul of man and not from *without*. It is an apperception.

What Consciousness, Intelligence and Life are in themselves, or in the last analysis, we certainly do not know, or seem likely to know, any more than we know what space and gravitation are. We may, however, know a great deal about the relation of all these to each other, to ourselves, and to the larger world that we call the universe. It is the uniformity and persistency of these relations that we call law, and order, and that enable us to perceive the unity and often measure or predetermine results.

The unity and order in Nature spell Law, which man's intelligence discerns.

The unity in man is his awareness of self, or self-consciousness, which enables him to differentiate, and distinguish between the self and the non-self.

Outwardly the consciousness of man touches and adjusts him to the measureless diversity of Nature.

Inwardly, the self-consciousness of man touches and adjusts him to that fathomless Unity, manifested as Law, and which we call God.

When the adjustment of the Individual Intelligence that we call man, with both God and Nature is complete, his evolution will have been accomplished. He will be in perfect harmony with himself and the laws of his being, and AT-ONE with both GOD and NATURE.

I call this inner world: MY KINGDOM.

MY KINGDOM

MY gates of Peace stand open wide
And fair within the throne of power
I tremble not at time nor tide,
Or rising sun, or midnight hour.
The King may come, the King may go
Yet naught his Kingdom overthrow.

My Ministers will ne'er dispute
My just decrees and laws secure;
My royal Will they execute,
That Peace and Justice shall endure.
No foreign foe invades my realm
While my firm hand is at the helm.

My Queen in radiant beauty stands
Close at my side with smiling face,
With royal garlands in her hands
My faithful Ministers to grace.
Her name is "Love", my Crown and Throne,
And Kingdoms bow to her alone.

For Love and Law and God are One;
And Love, the blest interpreter:
In every kingdom 'neath the sun
All bow in reverence to her.
We pray. "O Love, thy Kingdom come
On Earth; in Heaven, thy will be done.

Modern Syncretism

By Joseph J. Henderson



I AM OFTEN LED TO PONDER over the incongruity of present day theological teaching in view of what has been learned from excavations in Eastern countries. Is it not our theologians, rather than our scientists, who are the most expert syncretists? Is it not the ignoring of scientific facts which renders the logical syncretism necessary? Is it not also an effort to reconcile the irreconcilable?

The theological aversion to evolution, it appears to me, is in large measure due to an erroneous conception of what it implies. The theologian generally appears to assume that it dispenses with a "First Cause". The evolutionist, on the contrary, sees a greater complexity of conditions in a slow evolution than in the special creation theory; hence, from its greater complexity he recognizes the much greater necessity for a "First Cause", with an all-pervading, guiding and sustaining intelligence controlling this vast, eternal evolvement.

The evolutionist is a deist if not a theist. But he is more than this. He is a Christian. For there is little doubt, that man's greatest Exemplar was an evolutionist as well as a re-incarnationist. For, what is left of anyone after so-called death but Spirit and Power? Hence, is it not both possible and consistent that all that was left of Elias appears in John the Baptist?

We have a so-called Christianity today from which it appears to me the real teachings of Jesus have been almost completely expunged. What do the untiring investigations of such men as Darwin, Wallace, Huxley, Layard, Lepsius, Botta,

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Sayce, Wilkinson, Petrie, and a host of investigators now busy in the world's laboratories, as well as the work of those long antedating them, mean to us if we are to continue worshipping at the shrine of this present day bizarre conglomeration of theological syncretism, miscalled Christianity?

Shall we continue to stone the prophets which were sent to us? As Prof. Patten has put it: "The masters [in research] take no thought of the inquisitive stranger stumbling over the wreckage of the old, and through the amazing labyrinths of the new". These workers always have plodded, and still plod industriously on, regardless alike of encomium or adverse criticism, producing results of vast importance in many fields of research, leaving the world to utilize or reject the results of their labors.

If we find man represented in the Drift Age, if we also find life in the Cambro-Silurian, what becomes of the Mosaic cosmogony? Clearly it requires revision, just as the legends and epics of other peoples than the Jews require revision.

The Spirit of the Creator is still "moving upon the face of the waters". We are still traveling onward. The discovery of definite proofs of life in the rocks of long past ages of world history does not necessarily involve a complete annihilation of the Mosaic description of creation. Recent discoveries simply mean that our ideas as to the source whence that description was derived must undergo revision. It would appear that the Chinese figures of 3,276,000 years, while far from consistent with the vast periods required by the "Story of the Rocks", is much nearer correct than our assumed 6,000.

The Chinese Adam must have existed long before the Adam of the Jewish chronicler. The history of Chinese antiquity has yet to be unraveled, as well as that of Hindustan; but it seems clear that their Adam, "Pan Ku", long antedated that of the Jewish historian. Fu-hi, whose tomb is still seen at

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Chin-choo, and whose reign dates back to 2852 B.C., is said to have instituted marriage, and to have been the creator of the social and political system of the Chinese.

If it be true, as many believe, that the history of the Deluge is but the story of a flooding of the greater part of China in the year 2356 B. C., during the reign of the emperor Yao, the waters of which flood took the Chinese sixteen years to drain off, why are we still regaled with the story of the destruction of humanity, with the sole exception of one family of Jews, and the Noah's Ark episode?

If Hammurabi and Kutur-Lagamar, kings of the Amorites and Elamites, are shown to be identical with the Amraphel and Chedorlaomer of Abraham's age [see Genesis 14.], is it not remarkable that we still abide solely by the Jewish account of the events of those periods? If the laws of Hammurabi, received from the hands of Samash, the sun-god, are the basis upon which the Levitical laws were evolved, why is it that they still are credited to a totally different source?

These are but a few of the many questions that have more than begun to agitate the mind of the laity. Are the clergy ready to answer them?



"Dost thou think," said Mejnour, "that I would give to the mere pupil, whose qualities are not yet tried, powers that might change the face of the social world? The last secrets are entrusted only to him of whose virtue the Master is convinced."

—Zanoni.

Judas Iscariot *and* Christianity

TK.

Dear Brother:- May I ask the question, what would Christianity have done without Judas? It seems to open up an ocean of thought.

Sincerely,

W. J. Farmer.

Answer.

Dear Friend:

Your question is certainly one which invites thought. It is not altogether a new subject, however. I remember hearing a public discussion of the same subject some thirty years ago. I was deeply interested in it at the time. But after listening to the learned disputants for several hours, I went away with the firm conviction that neither of them knew any more about it than I did, and that I didn't know a thing.

While it is a subject which invites a wide range of speculation, and opens up a broad field for discussion and disputation, I have to confess myself entirely wanting in definite knowledge or information upon the subject. There are various lines of reasoning from the assumed facts, and each of these lines leads to a different result.

For illustration: If we assume that the martyrdom of Jesus was necessary to the establishment of the Christian religion, then it is easy to reason that Judas was just as important a factor as was Jesus. For if Judas had not betrayed his Master, it is possible that Jesus might have escaped martyrdom, in which event—if the assumption be true—there would have been no foundation for the present Christian religion. In this event there would have been no such religion. Ergo, the Christian religion, or Christianity, owes its very existence to Judas.

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But it has always seemed to me that this is not a fair presentation of the subject. Without reference to the records of the Great School at all, but taking the New Testament alone as our basis of reasoning, it would appear that Jesus had in mind a great educational scheme. For that purpose he selected his disciples with care. He immediately began to educate them. He assured them more than once, that if they would but follow his instructions in the lines of their development, there would come a time when they should be able to do not alone the things which he had done, but "greater things than these".

Let us suppose Judas had not betrayed him to the Romans, and that he had been permitted to go on in his work of educating his disciples, until *they* could have exemplified the Spirit and Purpose of the Work as fully and completely as did Jesus, What then?

Does it not seem reasonable that if he could have remained upon earth long enough thus to equip his disciples for carrying forward the Work with the same power and intelligence which he had done, that he would have left behind him a far stronger and firmer foundation for Christianity than was possible with his life cut off in the very midst of his Work, and with not a single disciple fully equipped to succeed him?

If this view of the subject be correct, then Judas struck a blow direct at the very heart of Christianity when he betrayed his Master, and led to his martyrdom prematurely.

But, after all, this is but speculation. It is one which pleases me. It seems to me to be entirely consistent with the known facts concerning his life and work. In addition to this, it is substantiated by the records and findings of the Great School. Nevertheless, it may not appeal to you nor to other readers of this magazine. I present the thought solely because you have asked me for my own views.

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One of the most beautiful pieces of literature I have ever seen is Story's wonderful eulogy of Judas. From his viewpoint he makes out a case of wonderful power, and shows that Judas, in his alleged betrayal of his Master, was only seeking to make the opportunity for Jesus to confound his enemies and establish himself beyond all question as the "Son of God". He holds that Judas had such unlimited FAITH in the miraculous powers of Jesus that there was in his mind no question whatever that Jesus would perform some astounding miracle at the crucial moment, confound his enemies, and come forth from the test triumphant.

If Story's view of the matter be correct, then Judas was the most loyal of all the disciples. He was moved by supreme FAITH in his Master, and had not the remotest thought that his act would or could result in the death of Jesus. He holds that it was deep disappointment, a broken heart and horror at the failure of Jesus to perform the miracle at the psychological moment, that led Judas to take his own life, and not because of any feeling of remorse that he had committed any intentional wrong in betraying his Master.

But, after all, as above remarked, this is but another line of speculation. It may not be correct. Who knows?

More About Prayer

Editor Life and Action:

In a recent number you stated that the "Great Father" referred to in the beautiful Invocation of the Great Friends, is the Spiritual Ruler of the planet.

To whom did Jesus refer when he prayed to the "Father"?

And who is the "Lord" of the Old Testament; as for instance, in "The Lord is my Shepherd"?

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Are these invocations also to the same "Spiritual Ruler of the Planet"?

I believe an answer to these questions will be of very great and wide interest.

Trusting you may find opportunity for reply, in behalf of your readers,

Very truly,
D. A. Watt.

Answers.

1. Those readers of this magazine, who have also read the volumes of the Harmonic Series, will recall that in Vol. III, [The Great Work], it is stated, without qualification, that Jesus was not only a member of the Order of the Essenes [the Jewish Order of Freemasonry], but likewise an Initiate of the Great School.

The invocation, or prayer, put into print for the first time, on the last page of "The Great Work", — is an English translation of the invocation used at the opening of the Convocation of the Great Friends, June 15th, of each year.

The "Great Father" therein addressed, is the Spiritual Ruler of the planet, the Supreme Head of the Great School, and not the Great Universal Intelligence back of all Nature to which many address their prayers when they have in mind the Creator of the Universe.

Because of the fact that members of the Great School address their prayers, generally, to the "Great Father", and not to the Creator of the Universe; and because Jesus is known to be, and to have been during his earth life, a member of the Great School, there is no question in my own mind that he addressed the Spiritual Ruler of the planet when he prayed to the "Father".

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2. I am inclined to believe, however, that the "Lord", of the Old Testament, very often has reference to the Great Universal Intelligence, the Creator of the Universe. For instance, in Genesis the Creative Intelligence is often addressed, or referred to, as the "Lord God".

In the Psalms the terms "Lord" and "God" seem to refer to the same Great Intelligence. They seem to be used synonymously. It is not entirely clear, at all times, whether reference is had to the Creative Intelligence, or to some lesser Individual Intelligence such as the "Great Father" to whom we address our petitions.

I am inclined to believe that the term "Lord", in some instances found in the Old Testament, may have reference to our "Great Father", and in other instances to the Great Universal Intelligence. It would be impossible to determine that question with absolute certainty at this distance from the Old Testament era.

3. From personal inquiry among ministers of the Gospel, of the various Christian denominations of the present time, I am informed that they, generally speaking, address their prayers to the Great God of the Universe, the Creative Intelligence, and not to the "Great Father" as we know Him.

But a study of the little brochure, "Who Answers Prayer", by the Beloved Master, will make clear the fact that it matters little to whom we address our petitions, so long as we need the help for which we pray, and "our prayers are just". For the same intelligences hear our prayers, and those who can will answer all just prayers.

But the subject is one of great interest, and I hope our readers will feel at liberty to ask other questions, if there are problems of interest concerning which we can give them any definite information of value.

Questions About Theosophy

To the Author of "The Great Work":

Friend:- Being a student of and searcher for Truth, I have studied what I conceive to be such, wherever I could find it. Of course, my criterion in building up a philosophy of life has been only such intelligence and reasoning power as I possess, coupled, I hope, with some little intuition.

Now, what I have accepted as worthy of belief I do not know to be true; for knowledge, as you have well pointed out, comes only with actual experience or observation. I can accept any scheme of philosophy, then, only as a working hypothesis; and in such a spirit I have accepted the fundamental principles of Theosophy. Recognizing the hypothesis to be such, I naturally wish to test it in whatever ways I may; and since you are the only independent investigator along similar lines known to me, I turn to you for certain information.

So far as I know, you have given but little space in your published writings to Theosophical teachings. I assume that you are familiar with Theosophical literature, and that in spite of the unfortunate dissensions that have taken place in the Theosophical Society [which, I think, are only to be expected in a society which, in its zeal for good works, has thrown itself open for membership on such slight qualifications] you know that there are many earnest and consistent Theosophists who, to the best of their abilities, are "Living the Life".

I fancy there are many students, of what I may call a metaphysical turn of mind, who have familiarized themselves with the literature of both the Theosophical Movement and the movement of which you are a representative; and such students cannot have failed to notice how, in many points, the two teachings corroborate one another.

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The questions, which I propose, seek to enlarge the discovered common ground, or failing in that, to find, for purposes of intelligent comparison, the position of the School of Natural Science on the given questions. I believe there are many students of the class I have mentioned above to whom your answers will be of very great interest. The questions follow:

1. [a] Is the group of Masters which heads the Great School identical with the Great White Brotherhood, or the fraternity of Masters or Mahatmas which stands behind the Theosophical Movement?

[b] If not, what relations, if any, exist between the two groups?

2. By experience, observation or teaching from trustworthy sources, have you information which will warrant you in pronouncing correct the Theosophical teaching of a spiritual evolution involving as agents reincarnation and karma, and having as a goal the escape from the "wheel of birth and death"?

3. Have you, by any of the means just mentioned, information to parallel non-human evolutions; as for instance, that of the "Deva kingdom"?

4. [a] Have you any knowledge of the existence of the "Akashic Records", or the "Memory of Nature"?

[b] Have you any knowledge of the division of our world into definite "planes" and "sub-planes", on the scale of seven?

For your answers to the foregoing questions, through whatever medium you think most advisable, I shall be most truly grateful.

I am, Sir,

Mc. J. Kerbey.

Answer.

1. [a] The Great Friends who are back of the Great School of Natural Science and responsible for its lines of work and methods of procedure, are not the same as the "Masters" or "Mahatmas" who have stood behind the Theosophical Movement.

[b] No direct relations of any kind exist between the two groups.

2. I am not sufficiently familiar with the definite teachings of Theosophy to answer this question with direct responsiveness. I will endeavor, however, to answer the question in such manner as to make clear my own position. It will then be for my questioner to determine whether I have covered the exact meaning he had in mind when he formulated his question.

The Great Friends, members of the Great School, from whom I have received instruction, claim to know, with the certainty of exact science, that reincarnation is a fact of nature; and as such that it constitutes one of the links in the chain of conditions by which God, or Nature, works out the evolutionary process in individual lives.

Speaking for myself personally, I have had an experience, many times repeated, which I interpret as direct evidence of the fact that this present life in the physical body is but the last of a series of reincarnations. The experience is of such a nature that there is absolutely no other reading of it, so far as I can determine. And yet, the friends of the Work doubtless have observed the fact that in all my writings I have studiously avoided any direct discussion of the subject of reincarnation. There are two reasons for this:

1. By nature and scientific training it has become the rule of my life never to make a public statement upon any subject which, from the standpoint of exact science, is still

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open to question or doubt in my own mind. While, as above stated, my experiences have been and are such that they *seem* to prove beyond question the fact of reincarnation; nevertheless, I am still holding the subject open, for further evidence. Therefore, while there is no hesitancy on the part of the Great School in making a definite and unqualified statement that reincarnation has been scientifically proven, I am not yet willing to put myself on record as having made the personal demonstration. With me it is still one of the many "open questions".

2. The very nature of the problem is such that it cannot be demonstrated to the world, at the present time, nor under present existing conditions. So long as this is true, it is a mistake to put forward such a "doctrine" in such manner and form as to elevate it to the dignity of a "dogma" of the School.

I am under the firm conviction that the cause of Theosophy has been materially retarded and hindered by reason of the prominence it has given to this subject of reincarnation. In the minds of a good many Theosophists it has become such an uncompromising dogma as to seem almost as the very hub about which the balance of Theosophy revolves. And yet, the question is of such a nature that it cannot be demonstrated scientifically to the world, nor is it possible to lay out a method of procedure whereby the individual may make the demonstration for himself with the certainty of exact science.

For these and other reasons, it is the policy of the Great School to keep this subject, and all others of kindred nature, so far in the background of its active work and teaching that it shall never divert attention from any *known* fact or principle which enters into the LIVING OF THE LIFE that shall align the individual with the Constructive Principle of Nature and aid him in his work of spiritual unfoldment and hasten his march toward Mastership.

The doctrine of "Karma" occupies much the same posi-
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tion with this School. As an expression of the law of "Cause and Effect", as well as the "Law of Compensation", there can be no question as to its significance. Nor is there any tendency to criticise nor find fault with those who make it a fundamental tenet of their philosophy or religion.

3. This question does not appear entirely clear to me, and I may not, for this reason, be able to answer it satisfactorily. I will do my best, however, and my questioner will then know whether I have understood him correctly.

It is a fact, which I state from personal knowledge, that there are spiritual intelligences within the spiritual environment of this planet, who have never yet incarnated upon the physical plane of this earth. Perhaps it would be more definitely accurate if I should say that there are such intelligences who make the positive statement that they are not "creatures of earth", but have had their physical embodiments and experiences upon other planets, and through the law of evolution have come into the spiritual environment of this earth on their evolutionary journey to higher conditions.

4. [a] Yes, I have definite knowledge of the existence of what are called "Akashic Records", or the "Memory of Nature"; but it has never seemed to me that these terms give any very adequate expression of the scientific nature or significance of the thing to which they refer.

[b] Yes, I have definite knowledge of a division of this planet into "planes" and "sub-planes" — and one aspect of this division is upon the basis of seven. But when the subject is treated as a whole—including both "celestial" and "terrestrial" conditions, the basic number is thirteen instead of seven.

I am aware that the limitations of time and space make it impossible for me to give any exposition of this subject that could be of any general satisfaction. It would require a volume

to present the subject in such manner as to meet the demands of a critical mind.

And while I recognize the sincere interest of my questioner, I doubt very much if the subject is one that will be of any special interest to the average reader of this little magazine.

Notes From *The Bookery*

By J. Lloyd Hammond, M. D.

John The Unafraid

This little volume is remarkable in many ways. It starts with a description of the great fear which has seized all the people but one, over the prediction that in about forty-two months the earth and all living things thereon will be destroyed by contact with a new planet "similar to but larger than the sun". The one person whose soul is not seized with this great fear is a carpenter named John, a man "ripe in years, of a sad experience, strengthened with adversity, and with clean hands and a pure heart". He alone in all the great city remains steadfast to his faith, maintains his serenity, and refuses to believe aught of harm can come to him as long as he goes about his Master's business.

In the succeeding chapters is given an exposition of the way in which the simple carpenter, John, solves the many problems brought to him — the fundamental problems which seem to vex and baffle Society today,— as the financial problem, the liquor problem, woman's suffrage, the sex problem, the labor problem, the problem of Creed and Dogma, etc. These are all met and solved in a common sense way by this simple "worker of wood". He at once becomes the central figure in the narrative, and the author has made him the em-
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bodiment of common sense, simplicity, purity, humility, kindness, and unselfish faithfulness. One sees at a glance that he is the modern embodiment of the Christ type.

The author has adopted the Biblical narrative form of expression in his story and we believe the choice a happy one because of its unusual clearness and because it seems to fit the subject matter. The diction is clear, somewhat quaint, and the interest never lags. On the whole, the book is as good a modern application of the spirit of Altruism as taught and lived by the Master, Jesus, as it has ever been our good fortune to read.

The name of the author of this little book is not given, but his publishers announce that he is a man "known from one end of the country to the other".

We strongly recommend this excellent work to the Friends and Students. A reading of it will be a refreshing joy and nothing short of a reading can demonstrate how near to the truth it stands.

Tastefully gotten up in white and purple board covers, and text embellished with purple ornaments. Published by A. C. McClurg & Company. Price \$1.00 per copy. For sale at the store of the Indo-American Book Company.

Lawson's "Born Again"

By Alfred William Lawson

A very strange book is "Lawson's Born Again", yet withal there is much of Truth and worth in it. It must be classed as fiction and we would here suggest that "The Strange Adventures of John Covert" would be a much more accurate and fitting title.

In the first chapter we are introduced to the hero, John Covert, born on board a sailing vessel, the son of a Methodist

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minister who was so busy giving attention to other people that he gave little to his son. Consequently, our hero grew to manhood having a meagre education, possessing a magnificent physique, and imbued with a roving disposition. Hence he soon became a sailor and while working his way from Sidney to England on a sailing vessel, where he had incurred the enmity of the crew because of his quarrelsome combativeness and selfish pride in his physical powers, one night he was thrown overboard in mid-ocean. After swimming and floating for a long time until he was at the point of exhaustion and despair, he finally reached an island on which he resuscitated himself.

While exploring his surroundings on the island he fell into a cavern which a further exploration proved to be replete with magical wonders. For, although it was subterranean, and notwithstanding the fact that the sun had set, the place was lighted in a brilliant and mysterious way. The place had the form of a garden, filled with beautiful and fragrant flowers, shrubs, trees, etc.

In this subterranean cavern our hero meets a superior being whom he calls Arletta the Beautiful, who proves to have been his consort in a previous existence and who proceeds to induct him into the wonders of telepathy, clairvoyance, and other spiritual phenomena. By teaching him a philosophy, the burden of which is "Eradicate selfishness from all human beings and the earth will be Heaven", Arletta the Beautiful metamorphoses John Covert, an ignorant, selfish man of brutish instincts, into a wise, unselfish, altruistic individual who is filled with the desire to go once more into the world as a teacher of men.

Through a peculiar twist of circumstances his desire is realized, for he is thrown back into the world of men and action where he proceeds to live his life in accord with the principles taught him by Arletta the Beautiful.

The first half of the book is taken up with philosophical comment on and criticism of the mistakes of modern civilization and with suggested remedies for them. The latter half is given to the application of those remedies as embodied in the life and work of John Covert.

The purpose of the book is good. There can be no question as to the purity of motive on the part of the author and the only criticism we care to offer is this, that at times through the unfortunate choice of expletive and expression the text savors of sarcasm and bitterness — a result probably farthest from the intention of the author.

We recommend the book as well worth reading for there is much of Truth to be gained from it.

Published by Wox, Conrad Company. Price \$1.25.



Modern Miracles

*From "Dictionnaire Critique des Reliques et des Images
Miraculeuses."*

By Colin de Plancy. Translation by Jos. J. Henderson.

The following advertisement of the "Dictionnaire" appeared in 1821, and is here reproduced because it expresses our reasons for reprinting the "Dictionnaire" at this time.

"I do not presume to think that this work can be displeasing to true Christians. I attack here neither the dogmas of the Gospel, nor the holy life of Jesus; neither the fathers of the church, nor any of the objects which merit the veneration of the wise. I seek but to combat the ridiculous worship of external objects; and my aim will be discerned when it is seen that those relics, which have received the greatest and most absurd honors, are not even authentic.

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"If some persons are offended at the boldness of the book, we beg them to observe that it is not a declamation, but a series of FACTS that is therein presented. It is not I who am responsible, if Saint Andrew had seventeen arms; if Saint Guignole was the object of an abominable worship, or if the people adore some relics the thought of which is of itself revolting.

"Nor does the responsibility for the things which will shock them most fall upon me, since they are drawn from the legends and religious writers.

"As for those who wish to re-establish in France the worship of relics and images, in spite of the light of reason, I have nothing to say. They have their interests and motives that do not permit of my approval.

"I think that, under a government which has given us a wise liberty, one should be able to express his opinions on those things, religious it is true, but which have, in reality, no part in the religion of the State, I mean the Gospel.

"I have also thought that real Christians could not be offended with a book that has been written only for their enlightenment, which offers insult to no dogma, and which proves, without employing the subterfuges or circumlocutions of a false logic.

"It should be borne in mind that the sources of information, from which the statements herein have been derived, are all familiar to the devotees. They can examine my work, and are at liberty to refute it.

"The material that I have drawn from is so abundant, that, not to weary the reader, I have been obliged to confine myself to such relics and images as offer something more or less remarkable. It would be impossible to gather together, indiscriminately, all the relics.

"This work has necessitated immense researches. But we
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have cited only the most indispensable things, for clearness. Otherwise, there would have been twice as many citations or references as text."

DENIS or DIONYSIUS. "Apostle of the Gauls, patron of France, etc. Here is a summary of his history, according to the legends:

"Saint Denis, or Dionysius, surnamed the Areopagite, was born in Athens, of rich and liberal parents. He gave himself over to study, profiting much thereby; having proceeded to Egypt at the age of twenty-five years, for the purpose of studying astrology, and as he was in the city of Heliopolis, he observed that famous eclipse of the sun, which lasted three hours in the full moon, at the moment of the death of Jesus Christ, and he exclaimed in Greek: 'Either God is suffering, or the mechanism of the world is breaking up.' He was then a heathen. But he gave indications of, as we see, a good disposition.

"On his return to his family, he married a great lady named Damaris, and became, on account of his wisdom, judge of the areopagus.

"About the same time Saint Paul came to Athens, where he preached the Gospel and showed the Athenians that they were Christians without knowing it, since there was in one of their temples an altar dedicated to the unknown God. He proved to them that that unknown God was the God of the Christians. Some people who were not of the same opinion as Saint Paul, conducted him before the areopagus, over which Denis presided. He pleaded his cause in preaching Jesus Christ and in announcing resurrection after death. Denis had no sooner learned that the eclipse that he had seen in Egypt had been caused by the death of Jesus, than he became converted, along with his wife, Damaris. Many of the Athenians

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followed his example, and Saint Paul consecrated him bishop of Athens.

"Sometime afterward, Denis went to Jerusalem to pay a visit to the holy Mary, Virgin Mother of Jesus, and he found her so beautiful and majestic, that he felt he must adore her.

"A little later, he went to Ephesus to confer with Saint John the evangelist; thereafter going to Rome to confer with the holy pope Clement. From there he came to preach the faith in France, where Saint Peter had already sent some disciples; and knowing that Paris was a city, rich, populous, abundant, and, as it were, the capital of the others, he came there to plant a divine citadel for the complete overthrow of the devil.

"He was accompanied by saint Rustique and saint Eleutherius. But 'they' don't say what he did with his wife, nor whether he lost her on the road, like the pious Eneas.

"After having preached for some time in Paris, the heathen Parisians put a stop to his preaching and arrested him as a stirrer up of sedition, and put him on a grill. As he would not roast, they exposed him to ferocious beasts; he made the sign of the cross over them, and the beasts prostrated themselves at his feet. They then threw him into a fiery furnace, from which he went out hale and hearty. They crucified him; when he was crucified, he preached from the top of his gibbet.

"Seeing that he was resolved not to die, the heathen took him back to prison, as well as his companions Rustique and Eleutherius. He said mass there; saint Rustique acted as deacon and saint Eleutherius as sub-deacon. Finally they carried all three to Montmartre, and cut off their heads.

"Then he performed a great miracle. The body of saint Denis raised itself upon its feet, took its head between its hands, and carried it away. The angels of heaven accompanied it chanting: '*Gloria tibi domine, alleluia!*' Saint Denis carried

his head between his hands for about a league, when, having encountered a good woman there, who was called Catule, he deposited his head in her lap.

"The bodies of saint Rustique and Eleutherius remained on the spot; but they were saved by the pious Catule who made the guardians drunk, while some Christians stole and hid the bodies of the holy martyrs.

"Saint Denis died at the age of ninety-one according to some, and at one hundred and ten, according to others. That is a point upon which we never take sides.

"Since then they have dared to criticise the legends a trifle. They have discovered that saint Denis, or Dionysius, the Areopagite, never came to Gaul, and that, further, there were no Christians in Paris at the middle of the third century. Then there came from Rome a saint Denis who, they say, was martyred at Paris with his companions Rustique and Eleutherius. They claim that he built a church there, but they have no trace of it now.

"But be that as it may, the abbey of Saint-Denis [which was founded by Dagobert], tenaciously held that its patron was the Areopagite, and not the Denis who came to Paris from Rome in 252. It always boasted of having possession of the body of the Areopagite, which was also, at the same time, at Rome and at Ratisbon in Bavaria.

"Pope Innocent III, convinced by some strong claims that the holy body of Rome was the true Denis of the Areopagus, made a present of it to the abbey of Saint-Denis, to the end that thenceforth, said he in his bull, the abbey would in reality possess a holy body that it had falsely boasted of already possessing. So the monks of the abbey of Saint-Denis found themselves with two bodies of the same saint upon their hands.

"They received sorrily enough the body that had been

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sent to them from Rome, and holding that their 'infallibility' was as good as that of the pope, they put the body from Rome in a gothic casket, under the name of saint Denis of Corinth. One yet saw before the revolution those two bodies of saint Denis, at the abbey of Saint-Denis.

"Nevertheless, the monks of saint Emmeran of Ratisbon maintained that they were in possession of the true body of saint Denis the Areopagite. They asserted that a German had stolen it from the abbey of Saint-Denis in France; but, no matter how it had been acquired, whether stolen or got legitimately, they claimed to have it.

"This dispute gave rise to an investigation before the court of Rome. The holy pope Leo IX visited the body at Ratisbon; and whether it was [as Calvin says] that the Germans had given more money than the French, or that their claims had appeared better, Leo IX declared that the true body of the Areopagite was at Ratisbon, and that it was useless to look for it elsewhere. So the monks of Saint-Denis were now charged with having two bodies of the saint which had both been declared false.

"But they were not convinced by this decision. They wrote much in proof of their rights, and they continued to honor in France the body of the holy Areopagite. Whoever might have said at Saint-Denis that he was not there, would have been stoned. Baillet places saint Denis the Areopagite at the third of October, and saint Denis of Paris at the ninth of the same month.

"The head of saint Denis the Areopagite was at the abbey of Saint-Denis [we do not speak of that at Ratisbon]; his skull at Notre-Dame-de-Paris; and another skull, with the lower jaw, at Muys on the Rhine. The head they showed at Saint-Denis was in a reliquary of gold and precious stones.

"Charles-the-Simple had given to the emperor, Henry,

an arm of the Areopagite; and pope Stephen II had put the other arm in a church of Rome [Baillet, 9th October] yet the body that they honored in France *had both arms*.

"They showed at the abbey of Saint-Denis a coral hand, in which was inserted a little bone of the saint, that our king, Louis IX, carried with him in his journeys. They also showed the ring and episcopal staff of saint Denis, the chalice and the crystal flagons that he used in mass, and some other small relics. There is no need to say that the bodies of saint Denis and his two companions were encased in magnificent caskets."

PRISON OF SAINT DENIS. "The church of Saint-Denis of the Prison had taken its name from the vault which was below, and in which it is said that the Parisians confined saint Denis, saint Rustique and saint Eleutherius. They eventually founded on that vault the above mentioned church, which, however, no longer exists. One reads on the door of this vault that in it was there where saint Denis had been imprisoned; that there our Lord Jesus Christ had come to commune and administer the sacrament with him; and there were great indulgences granted to those who came to visit that holy place, Mondays and Fridays, and the days of saint Denis and saint Mathias.

"We observed in that vault a large stone with a hole through the middle. It is said that they put it around the saint like a yoke. That holy stone was broken in the revolution. It had healed some diseases.

"They also regard as a part of the worship of saint Denis, the seven stations at which crosses were placed, marking the places where he had stopped when he carried his decapitated head. Those crosses were still standing in 1792.

"They claim that Montmartre owed his name to saint Denis and his companions; but if some think that Montmartre

signifies Mount of the Martyrs, there are others that make it Mount of Mars, because they believe that before saint Denis, Mars had a temple on that mountain."

FOUNTAIN OF SAINT DENIS. "Saint Denis having had his head cut off at Montmartre, as we have said, they relate then, when he beheld himself decapitated, he went up to the fountain of Montmartre, which has since borne the name of fountain of Saint-Denis. There he washed his head which was covered with blood, and carried it thereafter up to the abbey of Saint Denis, not without resting himself many times on the way [he was one hundred and ten years old], at those places where all the crosses were and that we have been able to see.

"We will add, in conclusion, that saint Denis, the apostle of the Gauls, was patron of France. He guarded the oriflamme, [the old banner of France]: and the kings, when marching to war, or before undertaking a journey, never failed to go and invoke this saint Denis in great pomp.

"He often healed princes, popes and prelates; and his chapel was decked with *exvoto*. His two bodies were dissipated in the revolution, with the bodies of saint Rustique and saint Eleutherius. Nevertheless, since the re-establishment of the worship of saints, they have known to recover the bodies of the three martyrs, and his majesty, the king of France, has given three caskets, that are said to be very beautiful, for the relics of saint Denis, saint Eleutherius and saint Rustique, which have been most solemnly replaced in the basilica of the ancient abbey."



When ?

By Florence Huntley.

When is the age of romance quite over?

When does the spirit of fancy die?

When is a man too old for a lover?

When is a woman too old to sigh?

*When are we gladdened by white hairs sprinkled
Over the brown and over the gold?*

When do we welcome a face that is wrinkled?

When are we willing to call ourselves old?

*When the song of a bird has no hint of gladness,
And hearts are not warmed by roses in bloom;
When laughter of childhood beguiles us to sadness
And fulness of springtime compels us to gloom.*

*When light hearted lovers are sights that distress us,
And all generations seem great but the last;
In yearning — not pleasures, but priests to confess us,
We know beyond doubting that fair youth is past.*

*"Youth" and "Old Age" are words without meaning,
Save as life's sorrows are heaped upon men,
Age may descend upon youth in its dreaming
While youth may abide with three score and ten.*



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John The Unafraid

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